



## The Tribulation Week

S. W. LATIMER *Gen. Overseer*

I am continuing my subject on prophecy. Quite a few are puzzled concerning the persecutions that Christians are receiving now and also in the early church periods. They seem to think the church will enter the tribulation week and that it will continue thru the first three and a half years. If you will read my piece in May 5th issue of the Evangel, I have used most of the scriptures necessary to prove there will be seven years of tribulation that the raptured saints will miss.

The rapture will take place at the close of the seven church periods. This brings us to the close of the gospel dispensation of the Gentiles, and into the seventh week. In Dan. 9:27 we have the first proof of the time the seventh week will last. This will finish the transgression, reconciliation will be made, and everlasting righteousness for the Jews come in.

The Jews had weeks of years as well as weeks of days. Daniel's vision was weeks of years. Division began at the time the Jews were led by Ezra and Nehemiah back to their homeland. The seven weeks of years or forty-nine years were accomplished at the restoration of Jerusalem. Sixty-two weeks, 434 years, were accomplished at the crucifixion. This vision or commandment was received by Daniel

in the month Nisan (March), in the twentieth year of Artaxerxes. See Neh. 2:1-8. There is one week yet to be fulfilled. This week is carried over on the other side of the Gentile dispensation and is known as the week of tribulation.

We have never tried to advance the thought that there would not be any death or bloodshed by the Christians for the faith they have in Jesus Christ. During the Smyrna, Pergamos, and Thyatira periods there were approximately 53,000,000 martyred for their religion. Since the period of reformation the Christians have had the greatest liberty ever known to a Christian world. We are told by the current news that in Russia and Old Mexico many Christians have been killed for their religious views in the last few years. It may be that millions more will be killed, we can't tell. This is known as an indeterminate period and is mentioned in Dan. 9:26, but there is one thing I am sure the Scriptures bear out, that is that the rapture will take place before the seventieth week begins. Many things are taking place in these last days proving that we are near the rapture. The Jews are returning to their homeland by the thousands, the confusion of nations, crime increasing, troubles, sorrows, and perplexities are everywhere.

In the revelation of the man of

sin, given to the church at Thessalonica by Paul, 2 Thess. 2:3-8, he speaks of the great falling away and I am sure this has reference to the falling away in these latter days. Thousands who profess to be Christians are denouncing the sacred truths, setting aside the blood of Jesus; hence we see that we are in the greatest falling away ever known to the Christian world. At the same time we see the fulfilling of Dan. 12:10. "Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise (righteous) shall understand."

Many are confusing the scriptures in Daniel's prophecy concerning the man of sin. In Daniel's vision he saw the destruction of some of the mighty warriors in Nebuchadnezzar's day. Dan. 7:6,7. This great warrior, after conquering the Eastern powers, and who prided himself as being the master of the world, began drinking, and he finally died drunk. Dan. 7:8 gives a description of four of his generals. They divided his kingdom into four parts. One of these generals became great and subdued the other three kingdoms. He became exalted. He was the greatest persecutor the Jews have ever known. V. 25 describes some of his pride and his exalted position and how he will take issue with the saints. This was fulfilled, so history tells us, in Antiochus Epiphanes. In the description of Daniel's vision all along we have a descrip-

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## NOTICES

### SPECIAL NOTICE

I have had several letters and quite a few reports on the field from those who have been misinformed concerning some plans and doctrines of the Church. It has been reported that we are planning to build an auditorium in Cleveland and involve the Church in debt. This is untrue. If we ever build, we will trade in an acreage that belongs to the Church and with the help that the town of Cleveland will give us we will build it without any debt. This will have to be an act of the Assembly and the Board of Trustees.

I assure you that we do not intend to involve the Church in any more debt.—S. W. Latimer, General Overseer.

### SPECIAL NOTICE

It has been reported to me by several ministers that someone is telling in different states that the head officials are teaching that we are born into the Church. This is absolutely untrue. We teach that we are added to the literal, visible Church by covenant. This was agreed to in the Bishop's Council.—S. W. Latimer, General Overseer.

The Church of God at Etowah, Tenn. will have a home coming the third Sunday in June, with dinner on the ground. All the members who live away are urged to come with the fire burning in their souls. We expect our state and district overseer to be with us. Come bringing baskets full of food and hearts full of love. Everybody is welcome.—Robert Bell, pastor.

The district convention for the Clayton district will convene at the courthouse, Clayton, Ga., June 9th and 10th, with Brother J. W. Culpepper, state overseer, in charge, —W. H. Ward, district overseer.

### NORTH GEORGIA CAMP MEETING

Brother J. W. Culpepper appointed a committee consisting of Brothers Black, Green, and myself, at the North Georgia state convention, to look out for a North Georgia camp meeting site. A friend of the Church at Shannon,

Ga. has offered to donate an acre of land and \$25.00 towards building a tabernacle. This location is a little too far west for this purpose but is the only offer we have so far. If any one has a grove or five or six acres in a more suitable location that you would sell reasonable or donate for this purpose, please get in touch with us at once. Let us have a North Georgia camp meeting THIS YEAR.—M. P. Cross, 209 24th St., Cleveland, Tenn.

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There will be a Sunday School convention at Wills Point, Tex. church, June 10, with all-day service. The Sunday Schools in this district are Wills Point, Lane Chapel, and Selman City. Our district pastor, Brother Olen Crow, will be with us, and we are expecting other able preachers also. We expect a nice program to be rendered by each Sunday School. Be sure and bring a well filled basket for a real spread at noon. You are invited. Come, come, come.—Your brother, Travis Melton.

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To the churches in the State of Virginia, especially those who are contemplating coming to the state convention: You will find the church located on the Hollins Road and Indiana Ave., N.E. We are asking you who have stringed instruments to bring them along. Be sure to bring that quartet, duet, and trio. We will have the Briggs quartet of Roanoke, also the one-man band of Roanoke. We will have a girls' quartet of stringed instruments from Roanoke. You are invited to attend this wonderful feast of the Lord. This is a young church but we are trying to make arrangements to give you free entertainment, however, if you feel like it, on the first Sunday in June, which is prayer day, you may take an offering or pounding to help us bear the burden.—Sincerely, J. H. Daniels, pastor, 1004 McDowell Ave., N. E.

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The Church of God at Arcadia, Fla. would like to know the whereabouts and spiritual condition of Brother Geo. H. Newsom. Any one knowing where this brother is will do us a favor by writing the clerk.—W. H. McDuffie, clerk, Box 122, Arcadia, Fla.

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The Church of God at Ree, N.

Dak. will have an all-day meeting the first Sunday in June, the 3rd, with a good program by the young people in the afternoon. We invite all the Church of God members and also the saints all around in this district and in the State. Come all, and bring your baskets along well filled. We will have lunch on the ground. Stay all day and for the evening service too. We expect a good time with the Lord. Everybody pray for this all-day meeting so the Lord will bless us all and some may receive the Holy Ghost.—H. A. Saylor, pastor.

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The Church of God at Iowa Park, Tex. would like to know the whereabouts and spiritual condition of Sister Louise Cross.—W. A. Wilson, clerk, Iowa Park, Tex.

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There will be an all-day service at the West Junction Grove July 4. We are expecting our state overseer and wife, also J. D. Wilson, and delegates from over the district. Come and bring a well filled basket and stay all day. Pray that the power of God and the good Holy Ghost will be in our midst.—Yours in Him, H. L. Dillinger, district overseer, Richmondale, Ohio.

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I take this means to answer the many inquiries received concerning the Bibles I advertised. The Scofield Bible has been sold but I still have the other one. It is a complete Bible, well worth \$1.50. If any one wants this Bible and will send me \$1.50, I will mail it to you at once postpaid.—Yours for lost souls, Lee C. Swinford, Rt. 2, Hazel Green, Ala.

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The Church of God at Forest, La. would like to know the whereabouts and spiritual condition of William J. Burris and wife, Lena Burris. We ask that each member send in his 40c on the general indebtedness quota.—Walter P. Jones, clerk, Oak Grove, La.

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I have been reading the Evangel that my husband's uncle hands to us. We really enjoy reading it but would so much rather hear some of you preach. I am writing to see if it is possible that we can get some Church of God preacher to come down here and hold a meeting. There isn't a Church of God anywhere around here nearer than

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## Divine Government, Its Use and Abuses

**Introduction:** The process of civil law is to curb lawlessness, without which we would be given over entirely to riot and mob rule. The process of divine government is to apply spiritual law to our every action, which has for its accomplishment the task of keeping or rendering the obedient spiritual or capable of walking in the Spirit.

### Its Origin

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, \* \* governments." Government is here declared by the apostle to be set in the church by the act of God. The word used in the Greek is "kubernaseis," coming from "kubernao," meaning to steer; metaphorically used, to hold the helm of the state, guide, govern. The word is a legal term borrowed from the rule of state or province, which are themselves by creative act and divine interpose, directly under the rule and government of God. This is distinctly clear in the light of Dan. 4:32; and with equal claim and evidence is it correct with respect to the transfer of the kingdom of Israel into captivity under Gentile rule. The fact that there is a period of time allotted unto the Gentiles and known as the "times of the Gentiles" (Luke 21:24), permanently places God in the foreground of government and discipline of all the kingdoms of this world. See Jer. 37:17.

### Why Government is Needed

The question naturally arises, Why is government needed within the church? Are we not all supposed to be led of the Spirit? Therefore, we do not need government. It is true that we are to be led and guided of the Spirit; that is God's plan for you, but many

By E. C. CLARK, Editor

have not been so led, have gotten out of God's will and caused trouble, and have had need of discipline. To supply necessarily needed discipline and correction of the erring members, God set government in the church. The apostle in writing unto the Corinthians, in 1 Cor. 3:1 says, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." There are two definite reasons as to why government is here mentioned. 1. Those who are "carnal" cannot walk in the Spirit and are therefore in constant need of some one to guide and instruct them. a. That which guides and instructs is government pure and simple. 2. A child can alone learn to walk in the Spirit and escape the snares of Satan as it is instructed and tutored. "The child differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father," Gal. 4:1, 2. All are not spiritual, and are apt to be overtaken in fault. Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness," Gal. 5:1. Such is the essential qualities and purpose of government. The whole Church is viewed as a great ship sailing rough boisterous waves of the sea of a troublesome world, which is entrusted to a helmsman whose duty it is to "steer, to guide" it during such time of need. But someone says, Jesus is the "helmsman." True in a sense, but not wholly true. He is the Head of the Church, or He it is from whom the authority of and administration of government is derived.

Notice, government was set in the church for the purpose of steering it.

### How Does it Function

Government consists of two fundamental powers or principles. 1. The powers of organization. 2. Powers or authority to lead that which is itself organized. Who was it had the powers of organization entrusted unto them? The answer is frankly, the apostles and elders of the church; and what the word apostle does not cover the word elder does. "Now concerning the things whereof ye wrote unto me," 1 Cor. 7:1. "Now as touching things offered unto idols," 1 Cor. 8:1. Read the eleventh chapter, and then notice the last verse, "The rest will I set in order when I come." Why were they writing unto the apostle? They had none else unto whom they might look or ask counsel, so worthy and efficient; and on the face value of their own inquiry they confess frankly that they were not led of the Spirit, independent of the apostles' instructions, and without them they were at sea without a compass and did not know what to do under such circumstances. Government was established by practice from the earliest times of the church, by resorting unto those who headed its organization in its primary stages, and who as such alone had the right and authority to govern.

When the question came up about the "neglect of the widows in the daily ministrations," mentioned in Acts 6:1, how was that question settled? Did someone say, I feel led of the Spirit to take care of them, and I will see to that. No. The question was disposed of in an official manner. Nothing is



treated lightly by inspired men, and to allow anybody and everybody to usurp authority over divine things, would soon render it profane and vile. All offices relating to the general supervision and administration of divine things, were assigned unto men called of God and inspired for that work. See Korah and his company mentioned in Num. 16, and the sin of Saul in intruding into the priest's office, 1 Sam. 13:8-14, also Jeroboam burning incense, 1 Kings 13:1, and Uzziah the king rebuked for intruding into sacred offices, 2 Chron. 26:16-18. No man taketh this honor unto himself, but he that is called of God, as was Aaron, Heb. 5:4. Those deacons had to meet certain requirements; viz., "men of honest report, full of the Holy Ghost and wisdom." Why such qualifications? To which we answer, The position must conform to divine principle and requirement; this was itself organization; it was government; those who were not so equipped were rejected. These same men did not take a position because they were led to take it; they must possess first certain elements of ability; they were then appointed "over this business." V. 4. Certain requirements met and certain appointments made, was powers of organization confirmed by the apostles. God never puts men forth for position without first qualifying them; and by the very act of those qualifications they will stand revealed and approved before those whom God has used to pioneer the work and for which they are held responsible.

#### First Missionaries Sent

Since we have mentioned the first deacons, let us mention the first missionaries also. Did these brethren just say, I feel led to go as a missionary? Did they ask the church to send them? The evidence points to the fact that the church had met in a public meeting and, "as they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." Why was it that the Lord did not just lead these brethren out independent of the church? The answer is simply that God wants His Church to act together in unity, that there may be whole-heartedness and accord both in worship and in effort. The

Greek word used here is "leitourge," which means to perform some public service at one's own expense; to officiate as a priest, Heb. 10:11; to minister in the Christian church, Acts 13:2; to minister to, assist, succor, Rom. 15:27. God wanted the church to know His will therefore He communicated it through the Holy Ghost. He also wanted the church to confirm the divine will and mind, that it might assume responsibility both in prayer and support. But someone says, The Holy Ghost did it. Yes, that is true, but He used human instrumentality to work His purpose and render and confirm decision, so that there might be a general knowledge of the fact that He had called them for the work that they were to do. He also commanded the church to "separate" Barnabas and Saul. The word separate comes from the Greek word "aphoridzo," which means to limit off, to separate, sever from the rest. It was a call unto the church to assist them to reach the particular fields of labor to which God had called them. The word used for "ministered," as mentioned above, wasn't that the minister was rendering service "without expense," in the separating of Barnabas and Saul from the rest by cutting them off from them and limiting their ministry for a time to certain fields; he at the same time asked the church to assume responsibility for their support in their new fields of labor. I want you to notice a definite form of government here. The Spirit was directing the service, but there was certain official action taken by some who "when they had fasted and prayed, laid their hands on them, and sent them away. So they being sent by the Holy Ghost." O yes, you say, that is just it, they were sent by the Holy Ghost. Certainly so, but there was order there; there was organization; there was a definite form of government displayed thru those whom the Holy Ghost used to preside over the affair. What is more important, was that the church was asked to concur with the mind of the Holy Spirit; that is government applied by it. It also asked that the church, through whomsoever was presiding over that church, "limit" the ministry of certain brethren. Can you "limit" without restraining? Can you restrain without governing?

#### Doctrinal Disputes Settled

"And certain brethren which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved," Acts 15:1. This theory caused much "disputation" among the brethren, as to the truth of such teaching. I want you to notice here two kinds of government. 1. A temporary form of government by agreement as to what they would do to reach a definite agreement concerning the matter. 2. A permanent form of government, which was the decision of the "apostles and elders with the whole church." v. 22. The former agreement was reached pending the latter. Precisely the same method was used in regard to the "contention" of certain of the "circumcision," Acts 11:2. They were settled by those who were older ministers in the Lord. Where men have to meet and have scriptural counsel they by that act admit that they are not definitely and finally led by the Spirit without scriptural application and counsel as to what is or is not the voice of the scripture concerning the matter at issue; though some may be fully persuaded beforehand about it, they do not purpose to force their views upon another until it can seem good to "us and the Holy Ghost." Charity edifieth, it seeks to enlighten its fellowmen that all may see alike about any doctrinal point or essential form or clause of government. If God had intended that each individual might reach an independent conclusion from the mind of the Spirit and go and do what he pleased, then Peter might have said, "It is none of your business," or the controversy over circumcision might have been settled by simply saying, "Be led of the Spirit," or be sincere in the matter. God did not plan that kind of a thing for His people. He sought to lay a doctrinal as well as a practical foundation upon which revealed truth itself rested; and that having thus laid such a foundation all His children might share that blessed counsel coming from those who were properly informed concerning it; that there might be confidence, that there might be faith among His children, and above all unity, not only of the Spirit but also of practice and understanding.

# Joseph and Jesus

W. S. Bowden

I have just been looking over the notes, consisting entirely of Scripture references, which I used upon one occasion in bringing a message on "Joseph: a Type of Christ." These notes, together with a few introductory words and perhaps a few closing words, I rewrite for publication.

Joseph is one of the most interesting of the Old Testament characters. God's overruling Providence as shown in his life is wonderful to contemplate and a great source of comfort and blessing to the people of God.

Joseph is one of the most suggestive types of Christ in the Old Testament. I do not know that he is distinctly referred to in Scripture, the only perfectly safe criterion, as a type of Christ. Yet no character so fully illustrates the life and work of the Savior. There are many striking analogies between him and Christ. In fact, nearly every detail of his life reminds us of Christ. We desire to mention briefly a large number of points of likeness. These and others which might be mentioned might be profitably enlarged upon. Most of these points could be assembled under one of two main heads—humiliation and exaltation. In this connection careful thought should be given to Philipians 2:7-11.

Joseph was the son of Jacob's old age. Jesus was the Son of God's eternity.

Genesis 37:3. "The son of his old age."

John 1:2. "In the beginning with God."

Joseph was Jacob's beloved son. Jesus was the beloved Son of God.

Genesis 37:3. "Now Israel loved Joseph."

Matthew 3:17. "This is My Beloved Son."

Joseph was an obedient son. So was Jesus.

Genesis 37:13. "Here am I."

John 17:4. "I have finished the work which Thou gavest Me to do."

Joseph as the heir was given a coat of many colors. Jesus is "the Heir of all things," and the many colors give us the many offices and titles of the Son of God (Heb.

1:2; Rev. 19:12).

Genesis 37:3. "A coat of many colours."

Matthew 21:38. "This is the heir."

Joseph had visions of future sovereignty. Jesus will rule over a universal empire (Gen. 37:5-11; Rev. 11:15).

Joseph was hated by his brethren. So was Christ.

Genesis 37:4, 5. "They hated him yet the more."

John 15:25. "They hated Me without a cause."

Joseph was rejected by his brethren. So was Christ.

Genesis 37:19. "Behold, this dreamer cometh."

John 1:11. "He came unto His own, and His own received Him not."

Joseph was envied by His brethren. So was Christ.

Genesis 37:11. "And his brethren envied him."

Matthew 27:18. "For envy they had delivered Him."

Joseph testified to his brethren that their works were evil. Christ thus testified of the world (Gen. 37:8; John 7:7).

Joseph was sent on an errand of love to his brethren. So was Christ.

Genesis 37:14. "So he sent him \* \* to Shechem."

1 John 4:10. "He loved us, and sent His Son."

Joseph was conspired against and betrayed. So was Christ.

Genesis 37:18. "They conspired against him."

Matthew 21:38. "Come, let us kill him."

Joseph's brethren sought to kill him. The Jews repeatedly sought the life of Christ (John 7:1, 11, 19, 25, 30; 8:37, 40; 10:39; 11:8, 57).

Genesis 37:20. "Let us slay him."

John 5:18. "The Jews sought the more to kill Him."

Joseph's brethren indulged in hollow and heartless mocking. The same was true with Jesus.

Genesis 37:20. "We shall see what will become of his dreams."

Matthew 27:40. "If Thou be the Son of God, come down from the Cross."

Joseph's brethren set him at naught. Isaiah predicted the same

of Christ (Isa. 53:3).

Genesis 37:18. "When they saw him \* \*."

Luke 23:11. "Herod \* \* set Him at naught."

Joseph was sold to the Ishmaelites. Jesus was sold to the enemy, as foretold in prophecy (Zech. 11:12, 13).

Genesis 37:27. "Come, and let us sell him to the Ishmaelites."

Matthew 26:15. "They covenanted with him for thirty pieces of silver."

Joseph was stripped of his clothes. And so was Christ.

Genesis 37:23. "They stripped Joseph out of his coat."

Matthew 27:28. "And they stripped Him."

Joseph was cast into the pit. Jesus was placed in the grave.

Genesis 37:24. "They \* \* cast him into a pit."

Isaiah 53:8. "He was taken from prison and from judgment."

Joseph was taken out of the pit alive. This was a Divine anticipation of the resurrection of Christ.

Genesis 37:28. "And lifted up Joseph out of the pit."

Luke 24:34. "The Lord is risen indeed."

Joseph's brethren laid violent hands on him. Jesus experienced the same treatment.

Genesis 37:24. "And they took him."

Mark 14:46. "And they laid hands on Him, and took Him."

Joseph's brethren did not show pity. How striking the application to Christ.

Genesis 42:21. "We would not hear."

Psalms 69:20. "I looked for some to take pity, but there was none."

Joseph seemed forsaken of all. Jesus sensed the same feeling.

Genesis 37:25. "They sat down to eat bread: and \* \*."

Matthew 27:46. "Why hast Thou forsaken Me?"

Joseph was taken down into Egypt. Jesus also went to Egypt.

Genesis 37:28. "They brought Joseph into Egypt."

Matthew 2:14. "He \* \* departed into Egypt."

Joseph was falsely accused. Many a false accusation was brought against Christ.

Genesis 39:17. "She spake unto him according \* \*."

Mark 3:30. "He hath an unclean spirit."

Joseph maintained his purity.

Jesus was purity itself.

Genesis 39:8. "But he refused."

Hebrews 7:26. "Holy, harmless, undefiled, separate from sinners."

Joseph, after his imprisonment and release, was exalted to the throne of Pharaoh. Jesus is now exalted to the throne of God.

Genesis 41:40. "Thou shalt be over my house."

Revelation 3:21. "I \* \* am set down with My Father in His throne."

Genesis 41:42. "A gold chain about his neck."

Revelation 1:13. "Girt \* \* with a golden girdle."

Genesis 41:43. "They cried before him, Bow the knee."

Philippians 2:10. Unto "Jesus every knee (shall) bow."

Genesis 41:55. "What he saith \* \* do."

John 2:5. "Whatsoever He saith \* \* do."

Genesis 43:26. "They \* \* bowed themselves to him."

Revelation 1:17. "I fell at His feet as dead."

Genesis 43:31. "Set on bread."

John 21:12. "Come and dine."

Genesis 45:1. "Joseph made himself known."

Luke 24:35. "He was known to them in breaking of bread."

Genesis 41:57. "All \* \* came \* \* to Joseph to buy corn."

John 6:34. "Lord, evermore give us this bread."

Joseph forgave his brethren. Jesus is the Infinite Forgiver.

Genesis 45:15. "He kissed all his brethren."

Luke 23:34. "Father, forgive them."

Joseph was raised up to save the house of Israel, yea, the whole world from famishing. Jesus was raised up that all who would be saved from perishing eternally might find salvation through Him. To Him as to Joseph must all come for relief or perish. Joseph wrought this salvation for the very ones who had wronged him. The correspondence holds good in the case of Christ. In both cases gain and glory came out of suffering in the long run. The practically unlimited authority of Joseph suggests to us the words of the Risen Christ: "All power is given unto Me in Heaven and in earth."

Jesus spoke of His coming glory as did Joseph. Joseph's thirteen years of humiliation correspond to the years of our Lord's humilia-

tion. In both cases humiliation led to exaltation. It is as a liberated man that Joseph is most signally a type of our Redeemer. Set free from prison, Joseph became the second in the kingdom, even as the Redeemer, rising from the prison of the grave, became possessed in His mediatorial capacity of all power in Heaven and earth, and yet so possessed as to be subordinate to the Father. Joseph was raised up of God to be a preserver of life during years of famine. Christ distributes bread to the hungry. He shall be yet more exalted when He shall come the second time.

Joseph was born to take the reproach away from Rachel, so Jesus from Israel. Joseph had a mission for Israel in Egypt; Jesus a mission for all in the world. Joseph found a prison golden steps to the throne of Egypt; Jesus found Calvary the way to a universal empire. Joseph was sold for twenty pieces of silver (Cheap, \$12.80); Jesus for thirty. Joseph looked toward Canaan for Israel; Jesus toward the Heavenly Canaan for the Family of God. Joseph refused the glories of the Egyptian empire; Jesus refused Satan's offer of world empire. Joseph revealed himself to his brothers, saying, "I am Joseph," as Jesus said to Paul, "I am Jesus whom thou persecutest."

Joseph was numbered with the transgressors when he was imprisoned with the butler and baker of Pharaoh, one of whom was pardoned, and the other condemned. Jesus was numbered with the transgressors when He hung between two malefactors, one being pardoned and the other condemned. It was said of Joseph that he should teach senators wisdom. How much more true is this of Christ, the Eternal Word, the Wisdom of God? That which was put into Joseph's hand prospered. The Prophet said of Jesus Christ that the pleasure of the Lord should prosper in His hand.

This study is not exhaustive, although lengthy. We trust it may be quite suggestive and blessed to many souls. Think of Joseph as a type of Christ in his position as a servant, in his authority as a ruler, in his sympathy for his brethren, in his invitation to his brethren. It would be a great thing for any of us to be as near like Christ as was Joseph.

## REQUESTS

I am asking the readers to pray that I may be restored to good health if it is God's will. I had fever last fall and have not been well since. I am a Christian.—Donnie Railey, Forkton, Ky.

\* \* \*

Please pray for our baby who is sick again.—Your sister in Christ, Mrs. J. H. Pitts, Tifton, Ga.

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A revival will begin here Sunday night, June 3, D.V., with Sister Denny doing the preaching. Please pray for us.—H. L. Dillinger, pastor, Richmondale, Ohio.

\* \* \*

Brother J. B. Lanchester and the writer have begun a revival at Glen Hedrick, W.Va. Ten have been saved, six sanctified and four filled with the Holy Ghost. Please pray for continued success in this meeting.—H. S. Smith, Beckley, W. Va.

\* \* \*

Please pray for me before you stop reading. My eyes hurt me all the time. I can't see anything. Some say it is pink eye. I know God is able to heal anything. He has healed us lots of times. Please don't forget to pray for me, also my family.—A sister in Christ, Mrs. Leroy, Taylor, Rt. 2, Yazoo City, Miss.

### HE HAS DONE SO MUCH FOR ME

THOMASVILLE, Ala.—I praise my blessed Redeemer who has done so much for me, for being filled with the sweet Holy Ghost. Glory to God! I also praise God for His wonderful healing power. I was sick with a risen breast and I was determined to trust God with it. The devil wept and howled because I trusted God but thank God He is still a prayer answering God. Bless His name!

We should be about our Father's business and trust God more than we ever have before for Jesus is coming soon. I want to be ready to go. Praise the Lord He healed me. I request prayer that I may be healed of kidney trouble. Pray for me to be faithful and be in the center of God's will.—Your humble sister, Mrs. Bernice Knight.

29TH ANNUAL ASSEMBLY  
October 6-12 Inclusive  
Memorial Auditorium  
Chattanooga, Tennessee



# WHAT THINK YE OF CHRIST

Mary Weagraff

(Continued)

## PRIEST LIKE MELCHIZEDEK

Back near the dawn of creation in the pure atmosphere of Eden God was want to descend unto the earth in the cool of the day to commune with His beloved creatures, Adam and Eve. How long these seasons of communion lasted we do not know, but one day God came and found Adam absent. Since the last season of God's presence Satan had entered and persuaded man to disobey his Maker. Sin had marred the pure heart of Adam and caused him, thru the shame of his nakedness, to hide himself. Finding them in that condition God made coats of skin (the price of life) and clothed them, which served as a type until the Lamb of God that taketh away the sin of the world should appear, and He came no more to walk with Adam for God is of purer eyes than to behold iniquity and cannot look upon sin. Hab. 1:13.

Later, as a schoolmaster, to bring us to Christ, God instituted the law by the hand of Moses, choosing the family of Aaron to be priests before the Lord to offer the sacrifices unto God, however, the sacrifices of bulls and goats could not take away sin, for sin still ruled in the hearts of men and came forth in transgressions from time to time, therefore, the days hastened on when a better sacrifice, one that could take away sin, was to be offered, and there being a change of sacrifice, there was also to be a change of the priesthood. One was to arise after the order of Melchizedek, having neither beginning nor ending of days. Who but God could answer such a description?

I can imagine a scene in heaven, a conversation between God the Father, God the Son, and God the Holy Ghost. The three personalities beheld from on high mankind whom they loved, wandered away from the sheltering and protecting hand of God. Could they not be brought back into the presence of God? Only in one way, and that was to be freed from sin. They had no price to pay for they had already sold their life to Satan and now dead in God's sight they were helpless unless one having life and no penalty of death to pay,

would be willing to give his life, the price demanded for transgression. Among all the sons of men no sinless one could be found. Could one be produced? Only by an offspring of God in whom was no sin, being incarnated in man. Therefore, the Son of God thru His great love and tender compassion for man, took upon Himself the form of man, saying unto His Father, "A body hast thou prepared me." And we behold Him, the Priest of the most high God bearing that body as a sacrifice that He might offer it without spot unto God and thus forever put away sin by the sacrifice of Himself. At the time for the offering of this Lamb of God we see Him emerging from the darkness of Gethsemane before the flaring torches of the Roman soldiers. Thru the sleepless hours of the night, of the mock trial, He comes to the day of offering, on the morning of which we behold Him weary, worn and sad, bearing His cross thru the streets of His beloved city and out towards Golgotha's brow. He falls beneath the burden and one is found to help Him bear it. When the place of the crucifixion is reached they nail Him to the cross and lift Him up and the hours of agony pursue.

From on high the Father's hand had tenderly sustained Him, watching over Him, following His weary footsteps perhaps until Golgotha is reached and He is lifted up. The sin of Adam that had caused God's presence to be withdrawn, as well as the sins of the whole world, were there borne before the throne from which "sin" God again turns His face and we hear the spotless victim cry out, "My God, my God, why hast thou forsaken me?" Had God forsaken Him? Yes, for a small moment as it were, God's presence forsook Him as He did Adam because, repeating Hab. 1:13, God is of purer eyes than to behold iniquity and cannot look upon sin, for He that knew no sin had become sin that we might become the righteousness of God in Him. He had successfully trodden the winepress alone, paid our price of death, and delivered us from sin, that we might again appear before God and

enter His presence. The veil of the temple was rent in twain, the way into the holy of holies not made with hands was manifested. The Priest of the most high God went with His own blood that was able to take away sin, there to appear in the presence of God for us where He ever liveth to make intercession.

Nearly two thousand years have passed since that eventful day of the crucifixion but the blood has never lost its power, glory to God, and the time of His reappearing without sin unto salvation draws near when, as His office as prophet closed, so His office of priest will close. The mighty Intercessor who stands with outstretched hands is beckoning from the throne of God, inviting, Whosoever will, let him come unto me and drink. Oh that men would turn to God while the great Priest with His efficacious sacrifice stands so willing to bear your case before God. No case is too hard for Him. His hand is not shortened that it cannot save, nor His ear deaf that He cannot hear today, but tomorrow might be in vain for His office as priest might be closed for He has another mission to fill which is that as the King of Glory, for which the redeemed are now looking.

(To be continued)

## MANY WERE SAVED

On January 24th, a revival began here at Dunn, La., of which eternity alone will reveal the good accomplished. Brother R. H. Klautdt gave us many soul-stirring messages which made the lost to see their doom. Many made their way to the altar and were saved. I don't know just the number saved, twenty prayed thru to the Holy Ghost and fifteen came into the Church. Sister R. H. Klautdt and Sister K. Soldier were in charge of the music and singing. Sometimes when the music and singing would fill the air it would come down and we would rejoice. Brother and Sister Cole were faithful in their service. Thank God for such faithful workers. The revival closed March 14th for the North Louisiana convention which opened with the same heavenly feeling.—Amanda L. Fuller, Dunn, La.

29TH ANNUAL ASSEMBLY  
October 6-12 Inclusive  
Memorial Auditorium  
Chattanooga, Tennessee

## SPECIALS FROM THE FIELD

### WONDERFUL WORKING POWER

**FLINT, Mich.**—I thank God for His wonderful working power. We have had two revivals, the first in the latter part of December and first of January which closed with many saved, some sanctified and nine filled with the Holy Ghost, and seven added to the Church. On Feb. 9th we started another revival with Sister Metcalf of Struthers, Ohio, in charge. To say this revival was a success seems to be letting down on what was accomplished, for many have come this way and hundreds of eyes are looking towards the Great Church of God in Flint. People were healed by the power of God.

One woman out in the country under the care of physicians was being rushed to the hospital for her 9th operation. Doctors told her that was the only chance for her life. She sent a note to the Church of God minister, not knowing who he was, asking for him to come out and visit and pray for her. I went out and prayed for her and God touched her body. Instead of her going to the hospital she came to church that night about four miles, fell in the altar, got saved, sanctified and filled with the Holy Ghost. Her husband, brother and friend got saved and all of them are in the Church today. Eleven were saved, nine sanctified, eight filled with the Holy Ghost, and sixteen added to the church. Our revival closed with feet washing and the Lord's Supper. Our church and Sunday School is on the upward trend. Please pray for us.—L. L. Turner, Pastor.

On Dec. 27th, 1933, Brothers Conley, Charlie Burkett, Jessie Burkett, his wife, Sister Myers and the writer went from Bristol, Tenn., to Toecane, N. C., for a few days' meeting. We stayed five days and came home but went back in a few days to finish the battle. Sister Snyder was with us this time. There were some true blue saints and they had a house to preach in. It was crowded every night until there wasn't standing room. We held altogether thirty-two services and stayed about two

weeks. Ten were saved, nine sanctified, seven filled with the Holy Ghost and three added to the church. Many others are looking this way. We could hardly leave those good people. Oh, how our hearts did ache. We were so afraid the wolves might come around and scatter the flock. There are twelve members and more want to come in. It is a new field to work in and there is plenty of material to work with. They will feed you good there. The last night we had healing service. Many were prayed for and said they were better.—Mrs. Eliza Mays, Bristol, Tenn.

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**SOMERSET, Ky.**—I am so glad to report victory. We have been having some good meetings. Some are getting saved, some sanctified and we are looking for better times now. Some of our Baptist sisters have received the Holy Ghost. The devil has got a poor show when this band of saints get together. Oh, what a time we have. We trust the Lord for our bodies when we get sick. We covet your prayers. We have meeting Tuesdays and Friday nights, also Sunday evening. Come one and all. Let's have a good time chasing the devil and pray, pray.—J. F. Abbott, Mill St.

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**WILMINGTON, N. C.**—God is so wonderfully blessing our Y P. E. each Friday night. We have two groups and one is in charge one service and the other the next service. Our program committee for each group arranges some real soul thrilling programs. We are trying to see which group puts on the best program. So far we don't see any difference. Everything is running smoothly. In fact, God is in it and we are trying our best to let the good Holy Ghost lead in every service. We have about one hundred members in each group with a great majority present each service. Well, every department of the church is moving forward with our good pastor, Brother Hamby, in the lead.—B. V. Rivenbark, Group captain No. 2, R. C. Pierce, Group Captain No. 1.

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**ERWIN, N. C.** Dec. 31, 1933, witnessed a wonderful home-com-

ing day at Erwin which was also the closing of a series of meetings which had been going for several days. Sometime in the latter part of November Brother A. J. Swift, a man of God and a real teacher of music, came down to our church and began a singing school with good attendance. The school lasted ten days. At the close of the school a revival was begun with our beloved pastor, D. B. Yow, in charge, which ended Dec. 31st. The Lord blessed in a wonderful way from the beginning of school to the close of the revival and home coming. Many were saved, sanctified and filled with the Holy Ghost. The church made wonderful progress in the year of 1933. Should any of our churches need the services of Brother A. J. Swift address him at Box 192, Erwin, N. C.—P. E. McLamb, clerk.

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**BILTMORE, N. C.**—I praise the Lord for The Church of God at Asheville and the way He is blessing here. In most every service some one prays through. The revival spirit is prevailing in our services. The power of God comes down and blesses our souls. Thank the good Lord. Our Sunday School is growing and God wonderfully blesses in our cottage prayer meetings. A number have been saved and sanctified in our prayer meetings. Brother and Sister C. H. Shaw from Ft. Meade, Fla., are our pastors (we have two). We appreciate them very much. Brother Shaw feeds our souls with his good messages. He is a good shepherd for the flock and Sister Shaw sings for us. We love them so much. They surely are a great blessing to the church here and other places as well. Pray that I will always be true to Him.—Your sister in Christ, Gertrude Briggs, clerk, Fairview Rd.

### GENERAL INDEBTEDNESS DRIVE

Some other churches that have gone over the top in 40c drive: Hiwassee, Ga.; Wheelwright, Ky.; Louisville, Ky.; Rider, N. Dak.; Lowell, Ohio; Marietta, Ohio; Brindleys Chapel, Tenn.; Valley Ford, Tenn.; Bancroft, Tenn.; Shorts Creek, Va.

The following telegram has just been received from S. W. Latimer in Detroit, Mich.: "Michigan has finished General Indebtedness Drive."





### DEATH SWALLOWED UP IN VICTORY

The Sun has been darkened—the vail of the temple was rent. The Savior's body had been wrapped in linen and lain in the sepulchre.

When the women came to the sepulcher and were made to realize their Lord was not there they were astonished. Mary stood without the sepulcher weeping and when Jesus spoke to her she did not recognize him at first.

This resurrection was not singular in importance and purpose. Christ's body wasn't the only one raised at that specific time; in Him all were made alive; God gave us the victory through our Lord Jesus Christ.

And the graves were opened and many bodies of the saints which slept, arose, and came out of the graves after His resurrection, and went into the Holy City, and appeared unto many.

In the 15th chapter of 1st Corinthians we find, "For as in Adam all die even so in Christ shall all be made alive." When Adam fell the human race was damned. The mark of inbred sin would be placed upon every child that was yet to be born. Under the law the blood of lambs and bulls prefigured the Lamb slain from the foundation of the world, Jesus. Without the shedding of blood there is no remission. His blood redeemed souls that would come to him repenting. In Him were all made alive.

God gave us the victory through our Lord Jesus Christ. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law.

But thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Corinthians. When that mortal body of the Christ took on immortality, provision was made for immortal bodies for the saints that would be in the resurrection. Death was swallowed up in victory on that glorious Resurrection Morning.

A proof of our victory over death was proven in His conversation with Martha. Jesus said unto her, "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die." Do we believe He is the resurrection and the life? In believing we avoid (eternal) death.....We gain Eternal Life through Jesus Christ our Lord.—Martha Holt, 840 Royal Street, N. W., Atlanta, Georgia.

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Hello, B. T. S. students everywhere. Spring is here. With spring came the renewal of life everywhere—the birds are singing, blooming flowers fill the woods. But to us the coming of spring means that the B. T. S students have returned to the fields of labor with new zeal and vigor. God has called "to arms" and the young people are gladly answering the call.

As we study the Word of God and compare the signs we find that we are swiftly nearing the time when the faithful shall be caught up in mid-air to meet our King. Here is a poem written concerning that time.

#### WHAT THEN?

When the great plants of our cities  
Have turned out their last finished work;  
When our merchants have sold their last yard of silk  
And dismissed the last tired clerk;  
When our banks have raked in their last dollar

And paid the last dividend;  
When the Judge of the earth says,  
"Closed for the night,"  
And asks for the balance—what then?

When the choir has sung its last anthem,  
And the preacher has made his last prayer;  
When the people have heard their last sermon,  
And the sound has died out on the air;  
When the Bible lies closed on the altar,  
And the pews are all empty of men  
And each one stands facing his record,  
And the great Book is opened—  
what then?

When the actors have played their last drama,  
And the mimic has made his last fun;  
When the film has flashed its last picture,  
And the billboard displayed its last run;  
When the crowds seeking pleasures have vanished  
And gone out in the darkness again;  
When the trumpet of ages is sounded  
And we stand up before Him—  
what then?

Let's do our best for the Lord this summer and try to win more souls than ever before.—Mary Powers, Ft. Myers, Fla.

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#### SPECIAL NOTICE

There will be an all-day service at the new church building on the Church of God orphanage farm, Cleveland, Tenn., known as the Bancroft Tabernacle, the third Sunday in June. Dedicatory sermon at 11 o'clock. We extend to you a welcome invitation. Bring well filled baskets.—C. H. Prince, pastor.

# Missions & Missionaries

J. H. INGRAM, E. W. WILLIAMS, Mission Editors

All Material for this Department should be sent to E. C. Clark, Mission Secretary.

"Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty," Judges 5:23.

The above text, if properly studied, should be a solemn warning to one who may be possessed of a selfish or indifferent spirit toward the work of the Lord.

The Book of Judges deals with the lowly and impoverished spiritual condition of Israel from the time of the death of Joshua to the ministry of the high priest, Eli. Israel had refused to walk in the law of the Lord, and He had given them over into the hand of their enemies until they might repent and turn again to Him. The scourge of oppression seemed to strike harder in some parts of the nation at times, and again it might strike in another place, according to the degree of their backslidings. And while one part of the nation might be suffering more terribly under the yoke of the heathen, other sections might be prospering and at ease. Now we have no objection or criticism to offer this last condition, provided there is no suffering around us and no need for a helping hand. See Amos 6:1.

The fourth and fifth chapters of Judges deal with just such condition as pictured above; i. e., Zebulon and Naphtali, whose inheritance lay between the Sea of Galilee and that of Asher on the coast of the Great Sea; were being oppressed by King Jabin of Canaan, and so terrible was this persecution that they were prohibited the use of the highways, and were compelled to use the rough thorny by-paths for travel, also they had been deprived of the war implements. Vs. 6-8. And in their distress they began to cry unto the Lord and He raised up Deborah and Barak, who called these two tribes together and made war against the enemy. Hearing of the trouble, there were a few noble hearts out of Issachar on the south, and of Ephraim and Benjamin who were forty or fifty miles still further south, who volunteer-

ed to help in this extreme time of need; and a great victory was won.

Of the tribes who failed to help their brethren in the battle, only three are mentioned; namely, Reuben, Dan and Asher. Being the eldest of the sons of Jacob, the other tribes naturally looked to Reuben to take the lead, but from the language of verses 15-16, there seemed to be strife and division between him and the other tribes; and he had become "puffed up" and assumed the position that this was none of his affair, and therefore he stayed at home and left the others to fight it out the best they could.

Dan and Asher, who were to the northeast, west and northwest, could easily have helped, but they considered themselves too busy with business, and feeling that they were safe from the enemy, they also failed. The other tribes influenced by the careless, selfish spirit of Reuben, Dan and Asher, assumed a neutral spirit, fearing to provoke the wrath of the erring factions, and thereby bring trouble on their own heads.

"Meroz" means, "an asylum" or place of refuge, a place of retreat or security in time of trouble. The first thought is, these tribes who failed to come to the help of the Lord, felt secure. They were not in trouble, as were their brethren, business was good, times were prosperous, and they assumed the attitude that they were safe forever from needing the assistance of anyone. A second thought is, they actually sat back and let a part of the Canaanite army escape through their land, when they might have stood by and helped destroy the accursed of God.

"Curse ye Meroz." Little did these shirkers think that such a judgment would be pronounced upon them when they were hiding out from their duty to a great and crying need as is here pictured. Zebulon and Naphtali took their life in their hands and went down to the help of the Lord, and a blessing was pronounced upon them, but a terrible and bitter curse upon those who failed to come to the

work.

The whole scene herein pictures the present day conditions in the Christian church, and the desperate needs of the mission fields.

Chap. 4:1-3 pictures the nations of the earth who have forgotten God, and who have been sold into the hand of Satan, the oppressor; and of those who are crying unto God for some one to come and teach them the way of salvation.

Deborah may well represent the Lord Jesus, who through the Holy Ghost, broods over the sad condition of the lost nations, and who through His prophet, Isaiah, Chap. 6:8, says, "Whom shall I send, and who will go for us? Barak, is the evangelist, pastor or missionary who says, "Here am I; send me." The remainder of chapter four tells of a mighty victory won with a few willing hearts and hands anointed with the power of the Holy Ghost.

Chapter five is a song of praise led by the Holy Ghost and the little preacher, and joined in by the great choir of the ransomed ones, for the great victory over the Satanic hosts of sin. Listen to the Holy Ghost as He cries out, "My heart is toward the governors of Israel. Christian church members of every class from the least lay-member to the highest official, that offered themselves WILLINGLY among the people. Bless ye the Lord." Compare Matt. 25:31-40.

Note the shouting was after the battle and the victory was won. Oh yes, I like noise too, if it is the right kind and at the proper time, but I am firmly convinced that this is a time for united action among God's people, and the shouting time will automatically come in its place.

One would naturally suppose that when there is a call for help for any cause, let it be local church needs, home missions, or the foreign fields; that every child of God, filled with that Spirit of Him who set the missionary example by coming all the way from Heaven to earth to seek out the lost, and who left on record such sayings as Matt. 28:19-20; Mark 16:15-20; John 4:31-36 and 15:1-2, with many others just as mandatory, would be ready to make any sacrifice that other poor downtrodden souls might be saved and redeemed to a life of nobility such as they

themselves are now enjoying. But alas, it is a sad, sad story to tell, that while a few are ready month after month and year in and year out, to suffer and sacrifice and do their best for the cause of right, taking their very life in their hands as verse 18 infers (see also Esther 8:3-6), the rest, who are usually in the majority, as was in Israel's case, are sitting back in their places of refuge (Meroz) and refusing to do their part. And for this state of division and carnal carelessness, see verses 15-17, there are great thoughts and searchings of heart. The faithful missionary, like Zebulon and Naphtali, takes his life in his hands, and toils on through the heat and cold and amidst untold difficulties carries on the warfare, longing and wondering why the other brothers and sisters are so selfishly and indifferently neglecting to see that his needs are supplied. And the angel said, "CURSE YE MEROZ," curses on the careless ones who idle their time and the Lord's money away on the momentary pleasures of this life, or hide their money away in banks for some unscrupulous persons to make away with. Compare Matt. 25:41-46. Remember that this was no carnal resentful feeling rising up in the hearts of those who were doing their best, and causing them to say such seemingly unkind things about those who were proving themselves unloyal to the cause they professed to love; but it was the angel's message, and all because they had sinned by their neglectful conduct.

In the call of Isaiah to the ministry, he asked of God, how long should his ministry be, and God said, "until the cities be wasted without inhabitant and the house without man," etc. This gospel dispensation will evidently soon come to a close, but from now until the moment it does close, there is imperative need for a unified and concerted systematized action on the part of the Church of God for the spread of the gospel, and the greatest part of this responsibility falls on the laity. Think what it would mean if each member of the church gave \$1.00 to missions this year, it would amount to nearly \$50,000. Whereas last year we paid in less than \$4,000. Of course we know there are a few who cannot give, but there is one thing you

can do, and that is pray that God will give you something to give, and also for those who can both give and pray. As the poet has said, "Just step in anywhere, there is fighting all along the line." Remember the text, and be sure you get the blessing and not the curse.—Faithfully, T. P. Douglas.

## DEATH NOTICES

### TURNER

Mattie Turner, nearly seventy-eight years of age, died May 1, 1934. She was a member of the Church of God and left a good testimony. The funeral was conducted by Brother Leroy Clements at Satilla cemetery.—Mrs. Gertrude Clements, Hazelhurst, Ga.

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### FRANKLIN

Joyce Raymonia Franklin was born Dec. 4, 1931 and died April 8, 1934, at the age of two years, four months, and four days. The funeral was conducted by Brother Leon Thomas and interment made in the Linden cemetery. Pray for me that I will meet my darling babies on the great resurrection morning.—Her mother, Mrs. Sadie Franklin, Rt. 1, Webster, Fla.

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### SHARP

Little Harold Sharp, son of Mr. and Mrs. Rudolph Sharp, Bush, La., died May 14, 1934 at the age of four years and eleven months.—His mother, Mrs. Hazel Sharp.

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### DIXON

Brother J. W. Dixon died May 13, 1934, age about eighty years. Funeral was conducted by the writer and interment was made in the County Farm cemetery. We weep not as those who have no hope; we expect to see him again.—W. M. Rumler, pastor, 2903 18th Ave., Tampa, Fla.

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### JENKINS

Charley V. Jenkins was born July 13, 1887 and died Dec. 3, 1933. He was fifty-seven years, four months, and twenty-eight days old. The funeral was conducted by our pastor, Brother W. G. Mims, assisted by Brother Lindley. Interment was made in the Poplar Grove cemetery.—His daughter, Mrs. Cyrus McKnight, Rt. 1, Poplar Grove, Ark.

## CHRISTOPHER DISTRICT CONVENTION

The Christopher district convention convened at Benton, Ill. All felt the warm welcome extended by the pastor, Brother Graham Oglesby. Brother Z. D. Simpson, district overseer, was in charge. Congregational singing, prayer and selections from the Benton quartet afforded inspiration to the response addresses delivered by Brother Hughes Morehead and the writer. Sister Nona Dame, state evangelist, brought the message for the evening, full of inspiration, and the Holy Spirit confirming Jesus' coming.

Saturday morning Brother T. L. McLain, state overseer, gave advice to the ministry, which is always worth hearing. His message was filled with sincerity and grace, seasoned with years of experience. Brother J. P. Hughes addressed us on "The Church." He expounded it efficiently and competently. The afternoon service was inspiring throughout. Brother Oglesby's message bespoke the wide awake spirit of a holy watchman. Brother Anderson's message was alive with fire and full of power of the Spirit and reached the hearts of the hearers. The evening service lifted all who appreciate the presence of God. The quartet of Benton was a special feature. They surely can sing. A praise service was conducted by Brother Hughes Morehead and was one continuous voice of praise and thanksgiving. Brother Othal Stewart spoke on prayer and God surely was with him. Brother McLain brought a wonderful message on "Serving God."

Sunday morning Brother Hughes Morehead spoke to the Sunday School. His enthusiasm in the work endowed him with valuable thoughts. Sister King also spoke to the school. The closing afternoon service crowned the convention with success. Sister Patterson carried her hearers throughout with a spirit of love and interest. Sister McLain's talk in behalf of the Evangel sent a feeling of joy and loyalty through the hearts of those acquainted with it and gained new converts to it. Sister Dame's discourse on mission work was inspiring and uplifting. God grant that we may all get the vision as she felt it in that message.—Houston R. Morehead.



# ~:~ Sunday School Lesson ~:~

LESSON 11

JUNE 10

## JESUS ON THE CROSS

TEXT: Matt. 27:33-50. — MEMORY VERSE: Rom. 5:8b.

TIME: Friday, April 7, A. D. 30. — PLACE: A mound near Jerusalem.

GOLDEN TEXT: Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of God.—Heb. 12:2.

LEADING THOUGHT: Our redemption was purchased on the cross at a fearful cost.

### LESSON VERSE BY VERSE JESUS AT GOLGOTHA

V. 33. "And when they were come unto a place called Golgotha, that is to say, a place of a skull." The word means "a skull." Why it was so called is unknown. It was a place of usual execution which would rather suggest the place of skulls. Tradition authorized by Origen, "Points to it as the spot where Adam was buried and where his skull was found, a place located about two hundred yards from Damascus gate in the north wall of Jerusalem. It is a white limestone knoll about sixty feet high outside the city wall near one of the principle roads leading from the city into the country, Heb. 13:12.

V. 34. "They gave him vinegar to drink mingled with gall." A narcotic drink prepared for those who were regularly condemned to be crucified as criminals, perhaps a kind of anesthetic to deaden pain. It was given in mercy but it would seem that that was all He received in fulfillment of Psa. 69:21. See also Prov. 31:6,7. "And when he had tasted thereof, he would not drink." He kindly accepted the offer. Such was His nature, but when He recognized its stupefying qualities He refused to drink it.

### JESUS CRUCIFIED

V. 35. "And they crucified him." It is impossible for modern forms of punishment to carry the abhorred ignominy with which the crucifixion was regarded. The sacred writers have said little about the horrid method of crucifixion because at that time it was too well known. His form was stretched upon the cross lying on the ground, then hoisted and dropped into its socket of earth. A quarternion of soldiers was assigned to the task. "And parted his garments, casting lots." The clothes of criminals were required as pay by the soldiers in charge of execution. They were divided into four lots to determine which each should take. "That it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture they cast lots." Psa. 22:18.

V. 36. "And sitting down they watched him there." The soldiers in relays guarded the criminals from an attempt of friends to remove them from the cross. Through the long tedious duty they were allowed to sit. Sometimes persons crucified

were known to live for days. These soldiers represented the Roman nation who had fastened its iron grip upon nation after nation, but yet future before Him who hung helpless upon the cross the Roman empire will be broken to shivers.

V. 37. "And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS." It was a custom to set a white tablet over the criminal's head stating the crime for which he was crucified. They sometimes wore this tied to their neck as they traveled to Golgotha. Thus the only charge against Jesus was that He was King of the Jews, prepared by Pilate, John 19:19, 22. The charge was written in Hebrew, Greek and Latin. Such language was prophetically an expression of the fact that Jesus in His mission was sent to the entire world, otherwise it might have alone been written in Hebrew.

### JESUS REVEILED BY THE THIEVES

V. 38. "Then were there two thieves crucified with him, one on the right hand, and another on the left." Literally, robbers, highwaymen, similar to our modern gangsters. In fulfillment of Isa. 53:12, He was numbered with transgressors. From this gang Barabbas was released instead of Jesus. Concerning the arrangement Augustine has said the following: "The very cross was a tribunal of Christ for the Judge was placed in the middle, one thief who believed was set free, the other who reviled was condemned, which signified what He was already about to do with the quick and dead, being about to set some on His right hand with others on the left.

V. 39. "And they that passed by reviled him, wagging their heads." Being near a great highway and a much frequented city gate (John 19:20), passengers were numerous, to say nothing of the multitudes attracted by the woeful event. They wagged their heads in mockery and contempt in fulfillment of Psa. 22:7; 109:25. Where it is written, "All they that see me laugh me to scorn; they shoot out the lip, they shake the head," and, "I became also a reproach unto them: when they looked upon me they shook their heads."

V. 40. "And saying, Thou that destroyest the temple, and buildest it in three days, save thyself." This charge was

brought against Him at His trial (Matt. 26:61; John 2:19), perhaps instigated by the members of the Sanhedrin who mingled with the crowd. In His helpless condition they mocked, saying, "Save thyself." "If thou be the Son of God, come down from the cross." Such was the basis of the charge of blasphemy with which He was charged by Caiaphas. While agents of the devil mocked He purchased the world's salvation.

### SCRIBES AND ELDERS DERIDE HIM

V. 41. "Likewise also the chief priests mocking him, with the scribes and elders, said." Those who should have been examples of mercy and have loved Him were now His enemies. The soldiers also mocked, Luke 23:36. It must be remembered however that He was not helpless, as He said, "I lay my life down and I take it again," and that He offered Himself thru the Eternal Spirit to purchase for us an eternal salvation.

V. 42. "He saved others." A noble admission on their part. He had healed many of their sicknesses, restoring the eyes of the blind, and raised the dead. "Himself he cannot save." He did not come to be saved. He needed not to be saved. He came to save sinners. He was Himself a Savior, not of Himself, He was God's sacrificial lamb offered for the sins of the world. Jno. 18:38. "If he be the King of Israel, let him now come down from the cross, and we will believe him." Certainly His claims to be the Messiah involved the kingship of Israel, Chap. 2:6; the title over His head was an embodiment of it. Faith cometh by hearing, Rom. 10:17. Their lack of faith in Him as such was the result of refusing to hear Him or of those prophecies which referred to His suffering.

V. 43. "He trusted in God." Cited from Psa. 22:8: A blessed confession on their part. True in every sense of the word, He trusted in God because He was sent by Him and He knew Him and was to return unto Him, Jno. 13:3. "Let him deliver him now, if he will have him: for he said, I am the Son of God." An earthly father would have freed his son from such a condition, but since He was God's sin offering for the sins of the world, their reasoning after the human plane missed the divine order.

V. 44. "The thieves also, which were crucified with him, cast the same in his teeth." It is possible that the word "thieves" should have been singular in the light of Luke 23:39, 43, or possibly both railed on Him at the beginning and one later repented.

### SUPERNATURAL DARKNESS

V. 45. "Now from the sixth hour." That is, at noon. Day began at six a. m. "There was darkness over all the land unto the ninth hour." Christ was crucified about nine a. m., the hour of the morning sacrifice. By this time He had suffered three hours. His suffering, therefore, was at its highest. He was entering the shades of death. It will be remembered it was the Passover and the moon was full, therefore it was not an eclipse, and were this possible, it would

have lasted but a few minutes, nor could such an occurrence have accounted for the quaking of the earth mentioned in V. 51. His suffering reached its climax and expiation by death came at three p. m., the time of the evening sacrifice. Concerning this event Dionysus the Areopagite is related to have said, "Either the God of nature is suffering or the machinery of the world is being dissolved." Chrysostom considered it a token of God's anger at the crime of the Jews in crucifying Jesus.

#### THE PITIFUL CRY

V. 46. "And about the ninth hour Jesus cried with a loud voice." The loud cry shows there was still an amount of vitality remaining in His physical body stimulated by the extreme anguish of His soul. "Saying, Eli, Eli, lama sabachthani, that is to say, My God, my God, why hast thou forsaken me?" It is a quotation of the twenty-second Psalm. His faith remained intact. He does not pray "O God," but "My God." It was necessary that God should forsake Him that He might bear man's sin alone in all of its crushing weight. The verb "forsaken" is translated in the perfect tense in the Authorized Version which is properly an aorist which implies that during the three hours of darkness while Christ had remained in silence He had endured utter desolation. No answer came from heaven.

V. 47. "Some of them that stood there, when they heard that, said, This man

callest for Elias." Not the Romans for they would not understand Christ's language. What is probable they misinterpreted the half heard cry of Eli, Eli for Elias.

V. 48. "And straightway one of them ran, and took a sponge, and filled it with vinegar." Sour wine provided for the purpose of ministering relief to the crucified. This was acid wine used by the soldiers. "And put it on a reed, and gave him to drink. The reed was a stalk of hyssop perhaps three or four feet long. In fulfillment of Psal. 69:21. At the beginning of the ordeal He refused it.

V. 49. "The rest said, Let be, let us see whether Elias will come to save him." They insisted that the person who had presented the drink "stand off, be quiet, soft." A superstitious mockery, possibly half deriding and possibly half believing.

V. 50. "Jesus, when he had cried again with a loud voice." This is thought to be the voice or shout of triumph recorded by St. Luke, "Father into thy hands I commend my Spirit." Such a cry at the moment of death proved that He laid down His life voluntarily and that no man could take it from Him, John 10:17, 18. He Himself willed to die, therefore, He "yielded up the ghost," or literally dismissed His Spirit. He had paid the price for man's redemption, had made an atonement for sin, the veil of the temple was now open that all mankind might be saved and that communion might begin in His name, Heb. 10:19, 20.

who can play and sing, and one who is filled with the Holy Ghost, to travel with me in evangelistic work. I am a widow of middle age. Will give reference. Any one interested address Mrs. Anne E. Landes, Paint Fork, N. C., in care of Mrs. John Maney.

\*\*\*

To the ministers in the State of Texas: We have until July 1st to raise our quota of 40c per member on general indebtedness. District pastors, please stir the minds of the local pastors along this line. Let us not fall behind, but let us get this put over the top by July 1st so Texas can shout free from this burden at camp meeting. We are expecting your co-operation.—Humbly, J. C. Coats.

\*\*\*

The Jellico, Tenn. district convention will convene at Shipley's Grove, Tenn., July 20-22 inclusive. Brother T. S. Payne, state overseer, will be present. We send a hearty invitation to all to come and enjoy a feast from Father's table. A basket dinner will be spread during noon hour on Sunday, so all who can bring well packed baskets.—T. F. Blackwell, district pastor, 121 24th St., Cleveland, Tenn.

\*\*\*

Notice to all churches in Pennsylvania: Brother A. L. Smith of Manns Choice, Pa. has been appointed to take charge of Y.P.E's. of all churches in said state. All Y.P.E. leaders please co-operate and watch us grow with the help and grace of God.—H. W. Poteat, state overseer.

\*\*\*

The Pennsylvania state convention will convene at Edgewood Grove, Somerset, Pa., beginning the evening of the 27th, 7:30, continuing day and night over July 1st. Brother S. W. Latimer, General Overseer, will be present.—H. W. Poteat, state overseer.

#### Work For The EVANGEL

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#### DISTRICT CONVENTION REPORT

Our annual district convention was held here, Garrison, W. Va., April 13-15. It was called to order by Brother T. J. Meade, district overseer. We had a wonderful time from the beginning to the end. The Lord blessed in a wonderful way (Continued on page 16)

## NOTICES

(Continued from page 2)

Sulphur Springs, Tex., that we know of, and we are so hungry for God's Word. It seems that this place is forsaken. We have plenty of people here of other beliefs, fine honest-hearted people.

My husband and I were converted the same night at Sangelo, Tex. We are anxious to be baptized and join the Church of God. We have both received the Holy Ghost and I can never forget how wonderful God has been to us. I pray and pray that God will send some one to establish a church here. I know at least a half dozen who are wanting to join the Church of God. My husband's uncle, Sampson Clayton, who lives at Sulphur Springs is a Church of God member. Hoping and praying to see some one come and preach, I remain a sister in Christ, Mozelle Clayton, Rt. 2, Douglassville, Texas.

\*\*\*

The Statesboro district convention will convene at Long Branch church beginning June 29 and continuing thru Sunday, with dinner

on the ground, instead of beginning June 8, by request of the overseer. We are expecting many visitors and many blessings from God.—Your brother in His service, Gary Jackson, pastor.

\*\*\*

I will be open for revivals after June 1st. If you want my services, write S. J. Mullins, Arjay, Ky.

\*\*\*

WANTED: A true blue Church of God couple of middle age, without children, who are healthy and willing to do field and house work, to live with me, my grown son and my aged mother, as part of the family. Will provide a good home for right parties. All of us have the Holy Ghost and are members of the Church of God.—A sister in Christ, Mrs. D. V. Jacobs, Rt. 4, Bx. 32, Northport, Ala.

\*\*\*

We would like to know the whereabouts of Brother Clifton McBee. If any one knows anything about him, please notify me at once.—L. H. Hinson, clerk, Box 558, Great Falls, S. C.

\*\*\*

WANTED: A middle-aged lady

## The Tribulation Week

(Continued from page 1)

tion of the coming of Christ who will destroy this wicked person. Dan. 7:13, 14. This tells of Jesus' power to destroy this wicked person.

In the 8th chapter we have a complete description of the world power at that time, that dominated the earth. This ruler is called a ram with two horns. Horns in the Scriptures always denote power. And in the 5th verse of this same chapter we have a description of the he-goat and how he destroyed the ram with the two horns, and stamped him down. Then it tells how great the he-goat waxed. The 8th verse describes the destruction of this he-goat, and the four notable horns referred to is a description of the four kings that divided his kingdom. This notable king who came up with a man's head was Antiochus Epiphanes who was the greatest persecutor known to the Jews and their religion. He killed forty thousand Jews in and around the temple and banished forty thousand. He tried to make them offer a hog as sacrifice on the altar. The Jewish priests refused to do this. He took a corps of his army, went into the temple and offered the sacrifice himself. And while he did exist back there, this same thing will be reproduced when the man of sin shall appear.

The Jews are returning to their homeland under the old Mosaic law. They are praying for their Messiah. This man of sin will make a covenant with the Jews for seven years and in the midst of the week,

seven years, the Jews will break their covenant with him because of the demands he makes on them and will be thoroughly convinced that he is not their Messiah. Dan. 9:27. Dan. 11:21-32 shows that he will come in peaceably and will obtain the kingdom by flattery and deception. One thing that confuses so many people is the reference in Daniel's vision that he will destroy the mighty and the holy people. At Dan. 8:24, and in many other places, we find reference to a holy people that will go through the tribulation.

In my last piece I proved by the Scriptures, especially by Revelation, chapters four and five, that the raptured saints were in heaven and not a seal broken. This brings us up to the breaking of the first seal, the first two verses of Revelation 6. This man of sin will have three years and a half of the most prosperous times the world has ever known, and in the middle of the week the trouble will begin, and the breaking of the second seal, the going forth of the red horse, which denotes war; the third seal, the black horse, which denotes famine, scarcity of food; the fourth seal, the pale horse which denotes death and disease caused by starvation and the stink of the earth from those who are killed by the sword. The fifth seal, the 9th verse, 6th chapter, is the first description of the first company of martyrs. Read verses 10 and 11. The sixth seal is the beginning of the earthquakes and disasters that will be poured out on

unbelievers and those who are allied with the beast. Chapter 6:12-17.

In the seventh chapter we have a description of the angel descending having the seal of the living God. In the second paragraph of this chapter, commencing with the 4th verse down to the 8th, we have the sealing of the 144,000 Jews. These will be kept thru the entire tribulation alive and they will preach the everlasting gospel and aid the two prophets in their ministry. In the 9th to the 17th verses we have a description of the second company of tribulation saints. This is an innumerable host, a great multitude which no man could number, with white robes and palms in their hands. "And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore they are before the throne of God, and serve Him day and night in his temple." Now some think that these are the holy folks at the close of the church age or just before the rapture, but remember this is after the breaking of the seals and is over in the seventh chapter and every one of these are slain for the Word of God.

Going into the 8th chapter we have the sounding of the trumpets, and the great calamities in the 8th and 9th chapters are upon those who have received the mark of the beast and denounced Christ, and in fact, those who deny the existence of God. These calamities, sorrows and punishment continue right on until the angel comes down and proclaims the end of this awful period and the mysteries of God shall be finished. The two prophets, or two witnesses, come on the scene in the middle of the week with their great testimony, and when they shall have finished their testimony, the beast that ascended out of the bottomless pit shall make war against them, shall overcome them and shall kill them, and their dead bodies shall lie in the streets of the great city which is called Sodom in Egypt, where our Lord was crucified. It is believed by many Bible scholars that

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at the resurrection of the two prophets all the tribulation saints will be resurrected and will go up for their reward.

The Bible makes it plain who this man of sin is and where he will come from. Rev. 11:7; Rev. 17:8; Isa. 14:18, 19. It will be in the middle of the week that the mark will be placed on all those who are subject to the beast and his powers. Rev. 13:11-17 gives a description of the false prophet that shall come forth and prophesy and he will do great wonders and make fire come down from heaven on earth in the sight of men and deceive them that dwell on the earth by those miracles which he will have power to do. At that time the daily sacrifice will have been taken away and the image of the beast will be placed in the temple. This image will be made to walk and talk and many will be deceived by these miracles which the false prophet will have power to do. But immediately after the beast (man of sin) feels that he has stamped out the last trace of heartfelt religion and has slain all the saints that are left after the rapture, Jesus will descend from heaven on the clouds of glory, Rev. 19:11-16, and will destroy this awful personage and all the nations that have denied the existence of God in His love and power, and bring in everlasting righteousness. There will be some sheep nations whose government has been based on the principles of religion, that will be spared throughout the thousand years' reign. We find a description of this judgment in Matt. 25:31-45.

#### SUGGESTION TO STATE OVERSEERS

After being in a few conventions with Brother Walker and his quartet, and after consulting with some who are deeply interested in their singing and the good work they are doing in song, we thought it best to make a suggestion to state overseers.

First, this quartet has no financial backing. They are supported solely from offerings in the state conventions and concert work, the four singers and Brother Walker traveling with them. The expense of gas and oil, laundry bill and meals while on the road is more than the support they have been receiving. If these men stay on the road with their good work, some

provision will have to be made for more support. And too, it is embarrassing to them for these long drawn-out collections to be taken.

Here is my suggestion: Overseers, get in touch with your local pastors and let them take an offering in the different churches and forward same to you for the support of this quartet. This may be turned over to them by the state overseer in each convention. At the convention give an opportunity for all those who are present and for outsiders who possibly did not have a chance of giving at the time the collection was taken in the local churches, to hand to the state overseer such contributions as they would like to give to the quartet. Now this is merely a suggestion but at least some provision will have to be made for their support if they stay on the field. I believe they are doing the best singing I have ever heard and they certainly are worthy of the support of the entire Church.—S. W. Latimer, General Overseer.

#### THE COLUMBUS DISTRICT CONVENTION

Our district convention convened at Wellston, O., Apr. 13-15. God blessed and poured out His Spirit in such a wonderful way. Our state overseer had charge of the program and I'm glad to say God had charge of him.

In the first service, Friday evening, the Lord came down and all were made to rejoice in a Savior's love. After a scripture reading by Brother Haynes, the welcome address was delivered by the pastor, A. L. Derry. The Lord gave freedom and love in the welcome extended. Responses were made by Laran Mt. Joy, Charles Hutton, and Ida Fout. God anointed each speaker and shouts of victory rolled from each heart. After special songs and music an evangelistic sermon was delivered by Lewis Kellogg. Conviction seized hearts and I believe will bear fruit in time to come. An altar service followed.

Saturday morning the sweet Holy Ghost took charge and the saints were made to rejoice in the song service. After a scripture lesson by Brother Haynes and a special song by a sister from Lancaster, we had the report of churches and business. The reports were the best we have ever had in the dis-

trict. We appreciate our district overseer and wife. God has blessed their efforts, and by the cooperation of the pastors and the encouragement and advice of our overseer and the help of the Lord, the churches are greatly built up in the district. Our pastor, A. L. Derry, brought a wonderful and uplifting message. We also appreciate our pastor. The afternoon service began with songs and prayer. We know the Assembly can never beat this convention only in delegation. Brother Haynes read a scripture and expounded unto us the truth which we so much enjoyed. Brother Charles Hutton delivered an address. This was followed by a special song by the Moore girls, then the writer delivered a sermon. In the evening our overseer again read a scripture and an address followed by Harrison Ferguson, also one by Floyd Valence. The Lord blessed each speaker and every word was uplifting. After special songs and music an evangelistic sermon was brought by Brother Kellogg, which went out over the audience just like dew falling on the garden. Hungry hearts filled the altar. The music was wonderful and the never tiring efforts of the boys who played were appreciated at each service.

Sunday morning we met at 10:00 a. m. and after a reading and remarks by Brother Haynes, he made a special call for a mission offering. In a few minutes \$10.00 was made up for this worthy cause. We sent this in accompanied by a prayer from each heart that God would multiply it according to His riches in glory and save precious souls and encourage our missionaries on the field. A talk on Sunday School was given by M. C. Salmon, followed by Delford Post. The many good things said by both speakers were enjoyed. After a special prayer for the work in the district, Brother Haynes preached on "The Present Need of the Church." All felt the need of moving forward and doing more for God. The Holy Ghost was present in the afternoon for we heard Him speak many times. Our pianist and her assistants were always at their post of duty. It seemed that God had it all foreordained. An address by Herma Leadmon was delivered under the anointing of God. Eula Kellogg brought a message and every one seemed to

be filled with the Spirit and surely rejoiced in the truth. Brother David Smith also delivered a message. The house was filled at the night service. The Lord blessed. Several were prayed for in the healing service and the Lord touched their bodies. A few remarks of appreciation were made by our district overseer, followed by a special song by Ada M. Crimmon. A testimony service was conducted by Mayme Dillinger, which continued thru the evening service. This was said by many to be the best convention ever held in this district. Love and unity prevailed. It closed with handshakes and good-byes.—Ida Fout, 1315 Ohio Ave., Wellston, Ohio.

#### DISTRICT CONVENTION REPORT

(Continued from page 13)  
with good preaching, singing, etc. Glory to God! We had special songs by Brother Ramsey and his band. Sister Rose Lucia rendered good service at the piano and sang special songs. The Lord blessed in a mighty way.

On Saturday morning Brother Ramsey brought us a fine message. He surely did dig down and bring out the truth. Sister Dorothy Diffenderfer gave us a wonderful talk on the Bible Training School. It surely was inspiring to hear how she praised the wonderful school and Brother Walker, the superintendent. Oh, how she did praise the Lord. It made us all hungry to hear her.

Sunday morning Brother Scoggins, state overseer, brought us a wonderful message. It seemed as if he had everybody's attention. At noon our Sunday School girls server dinner in the adjoining room of the church to all delegates and visitors. Brother Roy Marcum brought us a message in the afternoon. Words can't express what

we felt and enjoyed. In our closing service Sunday night Brother G. G. Patton was to preach but the power fell and the Holy Ghost took charge and gave an altar call. One was reclaimed, two filled with the Holy Ghost and we closed the convention by singing, God Be With You Till We Meet Again, after which the benediction was said. The mission offering taken in the convention amounted to \$10.10.—Don Turner, clerk, Garrison, W. Va.

### STATE MEETINGS

#### FLORIDA STATE CAMP MEETING

Wimauma, Fla., June 7-17  
E. W. Williams, Overseer

#### VIRGINIA STATE CONVENTION

Roanoke, Va., June 8-10  
I. H. Brabson, Overseer

#### INDIANA STATE CONVENTION

Shelburn, Ind., June 22-24  
C. H. Standifer, Overseer

#### ILLINOIS STATE CONVENTION

Eldorado, Ill., June 15-17  
T. L. McLain, Overseer

#### NORTHWEST CONVENTION

Minot, N. Dak., June 30-July 8  
Paul H. Walker, Overseer

#### PENNSYLVANIA STATE CONVENTION

Edgewood Grove, Somerset, Pa.  
June 27-July 1

H. W. Poteat, Overseer

#### MONTANA STATE CAMP MEETING

Big Timber, Mont., July 8-13

#### MONTANA STATE CONVENTION

Big Timber, Mont., July 13-15  
Robert R. Seyda, Overseer

#### S. C. CAMP MEETING AND CONVENTION

Greenville, S. C., July 18-29  
H. L. Whittington, Overseer

#### ALABAMA STATE CONVENTION

Pratt City, Ala., July 19-22  
W. W. Harmon, Overseer

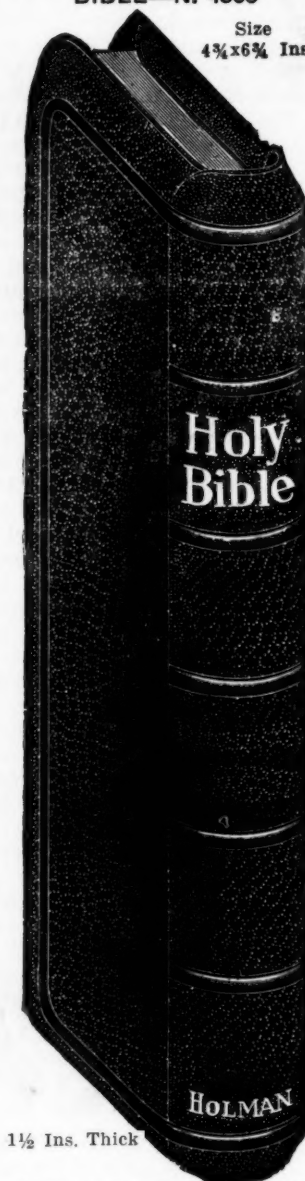
#### OKLAHOMA STATE CAMP MEETING

Maud, Okla., July 27  
OKLAHOMA STATE CONVENTION

Maud, Okla., Aug. 3-5  
S. J. Wood, Overseer

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